

The Bombay Guardian.

VOL. XXI.—NEW SERIES.—No. 38.

SATURDAY, NOVEMBER 20, 1875.

Rs. 8 per annum; with Indian Postage
Rs. 9-10; to England Rs. 10-7-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—THE *Lucknow Witness* is wrong in supposing that in our article, "Thinking and Doing," we were replying to anything said by him. We just took the quotation from George Macdonald as the basis of our remarks, which had reference to what that author had said, and not to the comments of the *Witness*. The *Witness* asks:

"May a man not be in an innocent mental error on some point, which is what Mr. MacDonald clearly means by wrong thinking, and yet be praiseworthy for heroically doing what he sincerely believes to be his duty? And is not such a man far better than he who has the most orthodox opinions and yet through love of sin permits those opinions to be a dead letter, not controlling his life? These to us are like self-evident propositions."

In seeking to understand what Mr. Macdonald said, we were guided by the illustrations that he adduces. We were referred to a Saul of Tarsus and a Judas Iscariot; the former as an example of wrong thinking and right acting, the latter as an example of right thinking and wrong acting. Thus guided we could only write as we have done. Our contemporary will hardly say that Saul of Tarsus was praiseworthy for heroically doing what he believed to be his duty.

—AN extraordinary illustration of the advance that civilization is making in this country, has been given in Madras. A native gentleman, a wealthy merchant, while indulging in conviviality with some friends, offered to wager that he would drink twelve drams of rum, one after the other. The wager was taken, he drank the twelve drams, immediately fell to the ground insensible, and was soon a corpse. Thus we see that the people of this country are more ready to adopt the bad in European practice than they are the good. If this man had received the Gospel, it would have been considered the greatest of all calamities by his caste people. Liquor is destructive enough to people in cold climates, but if the people of this country become addicted to it, as seems highly probable, it will sweep them rapidly off the face of the earth. Other nations have been 'liquored' out of existence.

—Two men have been arrested and detained at Jubbulpore on suspicion of being Russians. This seems to us both unjustifiable and absurd. If among the thousands of Englishmen who visit Russia annually, a few were put in prison because they seemed to be Englishmen, the air of London would be rent with indignant clamour.

—THE new Sailors' Home near the Apollo Bunder has been formally opened this week. It has cost upwards of three lacs, and is of course an architectural ornament to the city. The style is modern Gothic, but Greek art has been allowed to avenge itself by placing a figure of the god Neptune in the pediment, riding in his chariot with trident in hand. It seems to be thought that our seamen are more heathen than Christian. We do not admire the introduction of such figures in a country like this. The late Gaekwar gave two lacs for the construction of this building, which was designed to commemorate the visit of the Duke of Edinburgh. It is 270 feet in length and 96 in depth. It will accommodate 20 officers, 58 seamen, a Superintendent and Assistant. If Jack had been consulted before the plans had been agreed upon, we think he would have demanded that a building costing three lacs should accommodate more than 58 seamen.

—THERE were special services held in Falkland Road Hall last week, and on Friday there was, besides the evening meeting at 5½ o'clock, an All-day Meeting from 10 A. M. to 3 P. M. Considering the extraordinary excitement and bustle connected with the Prince's visit, the processions, illuminations, fire-works, fêtes, public ceremonies, these meetings were well attended. The all-day meeting was one of special interest. For the five hours, there were five special subjects, and these were all supplied by the 13th verse of Romans xv:

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

The words italicized furnished the five topics, joy, peace, faith, hope, the power of the Holy Ghost. Different brethren presided over the meeting during the different hours. At the commencement of each hour, after singing and prayer, the meeting was thrown open for the production of texts bearing on the subject; most of those present had brought their Bibles, and one after another there was a regular stream of texts showing the nature, conditions, and obligations of joy in Christ. Occasionally, remarks suggested by the texts were made; illustrative incidents were related; words of testimony and exhortation were given; hymns were sung and prayers were offered. The brother who had charge of the second hour had written the indications of a good many texts on slips of paper, which were distributed in the audience, and these texts were read as they were called for. The subjects joy, peace, faith and hope were allied one to another, and having surveyed the copious testimony of the Scriptures to all these graces, it was good to devote the remainder of the meeting to the power of the Holy Ghost, the only source of them all. It was a day spent with Scripture, and the sanctifying influence of the word of God was powerfully felt.

When the subject of hope was before the meeting, some remarks were made on the importance of hopefulness in seeking the salvation of sinners. Reference was made to Mr. Moody, and to his having laboured for twelve years for the conversion of a man in Chicago, a liquor-seller, his perseverance being rewarded at the end. We are to have at heart the conviction that God loves and is ready to save the man whose salvation we seek. There will probably elapse a period during which the man's unwillingness will be fully displayed; this period constitutes a trial of the Christian's faith and hope, and in too many instances, the expectation of the man's recovery is abandoned. But the abounding hope spoken of in the text will pass triumphant through this ordeal, and in due time, if we faint not, the reward will come.

—MISS TUCKER (A. L. O. E.), of whom we made mention in our last, arrived on the 14th instant. We were wrong in supposing that her field of labour was to be in this part of India. She goes to Umritsur. The Zenana work in this Presidency has been reinforced by the arrival of two Misses Appleton from England. Miss McRitchie has arrived to take charge of the Free Church Female Boarding School in Bombay, her predecessor, Miss Brown, having left a few weeks ago for Scotland. Mr. and Mrs. Dalzell, of the Free Church Mission, Nagpore, have returned from England, and with them Mr. Chubb, who will have to do with the school work of the Nagpore Mission.

—FOR twenty years we have spoken of Henry Ward Beecher as a most unsafe guide in religion.

He is a man of much intellectual power, but is specially remarkable for his independence, his readiness to fling to the winds ideas that are current among men. Where this is allied to a supreme devotion to God's revealed truth, an awe of God's word, it is valuable. In minds like Mr. Beecher's, it involves a temptation to disdain certain ideas because they are held by common folks. The *Christian* of Oct. 21st notices a sermon of Mr. Beecher called, "The Revelation of Love." Here is an extract from this sermon, and no Socinian could well go further:

"We are educated to talk of our sins being washed away by the blood of Christ. Did you ever see a drop of blood applied to any human being for such a purpose? It is foreign to every custom and to every religious notion of our race; and yet, after a thousand years, we continue to lug in that worn-out symbol, and thus confuse and perplex the simplicity of the New Testament idea—namely, that God forgives sin by the sweetness of his own nature. He forgives your sin as the father forgives the sin of the son, or as the mother forgives the sin of the daughter; and having been once interpreted to the ancients through forms and symbols, you may drop the forms and symbols, and take the thing itself."

Mr. Beecher's idea is that the reference to blood was to meet a Jewish prejudice. But the world had been peopled 2,500 years before the Mosaic rites were instituted, and sacrifices had been offered from the beginning. St. Paul's epistles were written to Jews, he says, and hence the reference to sacrifices. But nowhere are there more copious references to the atoning death of Jesus than in the Apocalypse, written after the dispersion of the Jews, and the central object in the New Jerusalem, as shown in the last chapters of God's word, is the Lamb. There are no redeemed in heaven but those who have made their robes white in the blood of the Lamb. John knew as much about the sweetness of God's nature as any Broad-church teacher of our age, and a good deal more; and in the very passages where he shows that God is love, he shows that the propitiatory death of Christ is the proof that such is the nature of God.

—SOME change having been made in the programme of the Prince's movements, His Royal Highness is still in Western India. He is now at Baroda. It is thought he will leave in the *Serapis* early next week for Ceylon. The cholera prevailing in some parts of the Madras Presidency, and the possibilities of war in Europe, may still further affect this programme. The Native Princes are fast leaving Bombay.

—MANY people are asking, where is Perak? It is a port in the Malay principality. The British Resident has been assassinated and there is to be war.

—WE have been favoured with a copy of the first number of *The Royal Tourist*.

WEEK OF PRAYER FOR YOUNG MEN.

Special Services for Young Men, commencing at eight o'clock each evening, will be held in Bombay in the week commencing on Sunday the 28th November 1875, at the following places, viz.—

MONDAY, 29th November, Falkland Road Hall, Methodist Episcopal Church, Rev. G. Bowen.

TUESDAY, 30th November, Free Church, Esplanade, the Rev. D. C. Boyd.

WEDNESDAY, 1st December, St. Andrew's Church, Fort, the Rev. D. Macpherson.

THURSDAY, 2nd December, Girgaum Mission Church, the Rev. T. K. Weatherhead.

FRIDAY, 3rd December, Young Men's Christian Association, General Assembly's Institution, Kalbadavie.

SATURDAY, 4th December, Baptist Church, Bellasis Road, Byculia, the Rev. J. Urquhart.

The attendance of young men and others is earnestly invited.

The Bombay Guardian.

SATURDAY, NOVEMBER 20, 1875.

REV. WM. TAYLOR AND HIS WORK.

THERE is an article in the last number of the *Indian Evangelical Review* on the Rev. Mr. Taylor's Work and Policy. This article is a very strange mixture of eulogy and detraction. *Media via tutissima* seems to be the writer's conception of criticism; and to get this middle way he brings together the half of each extreme. The different elements of which this article is made up are altogether immiscible. The writer says that Mr. Taylor's style of preaching was "positively insufferable in a congregation of refined and educated persons." He goes on to give a description of one of his discourses "a marvel of bad taste and bad reasoning;" "the educated ladies and gentlemen could not but regard its tedious length with evident impatience." "But if this sermon had been preached to a congregation of uneducated men this impatience would have been converted into an intense interest." In order then to explain the success of Mr. Taylor's preaching, we must suppose that the educated portion of his audiences got quickly sifted out, leaving a residuum of ignorant men and women who knew not bad taste from good taste, and to whom bad would seem good reasoning. The question then comes up,—can the work wrought by Mr. Taylor be a genuine work, a work wrought by the Holy Ghost, when such is the character of the sermons preached by him?

We know not for how much our opinion may count with the writer of the above article, but we are free to confess that often when hearing Mr. Taylor preach, the thought has come up that we had never heard the Gospel preached by any other man so fully, so faithfully, so effectively. And we have had abundant opportunities of seeing educated men as powerfully influenced by him as uneducated.

The writer of the above-mentioned article finds the explanation of Mr. Taylor's success, in these things:—1. His departure from the rigid and conventional style of preaching now in vogue; 2, his departure from conventional systems of theology; 3, his departure from the conventional caste rules of society. To these are added, Mr. Taylor's triumphant faith in his mission, his boundless energy, his wonderful perseverance, and his marvellous elasticity of principle and disposition. After a prolonged and intimate acquaintance with Mr. Taylor, we feel constrained to say that we do not find the secret of his success in the things enumerated. Mr. Taylor has made the operations of the Spirit of God the study of his life. He has had a very deep experience of the work of the Spirit in his own heart, and realizing his absolute dependence on the Spirit for success in his work, he has diligently sought to understand the laws of the Spirit's operations. He is thoroughly consecrated to God; his time, abilities, money, family ties, all are on the altar, and always on the altar. He lives a life of faith. He is constrained by love. His energy, perseverance, zeal, and the other things accredited to him, are just the outcome of this self-sacrificing love, and of his realization of God's love for the souls of men. Where the Reviewer finds bad taste and bad reasoning, many others have found a spiritual influence carrying home to their hearts the great truths of the Gospel, as under no other preaching they had ever been brought home to them.

With regard to Mr. Taylor's Mission Policy, the Reviewer evidently thinks it somewhat quixotic. "Churches thoroughly holy, burning with mis-

sionary zeal and missionary earnestness, and presenting no obstacles to the spread of truth in the lives of their individual members, are beautiful visions not to be realized for many a long day to come." Mr. Taylor's faith is happily stronger: and all things are possible to him that believeth. Speaking of the churches founded by Mr. Taylor, the Reviewer says: "His churches are too poor to maintain their own without considerable assistance from Europe and America, from which continents men and money have up to date flowed in to help forward his work." The writer first caricatures Mr. Taylor's mission policy, and then condemns it. Was not Mr. Taylor himself from America? From the beginning he has been eager to get good men from any part of the world to unite in this work. As for the money flowing in from Europe and America to help forward the work, we have not seen the first penny of it, and we have been connected with the work from the beginning.

Letters lately received from Mr. Taylor tell us that he is earnestly engaged in seeking men of the right stamp, willing to come out and join this self-sustaining mission in India. He had found three and was hoping to get seven and start them last month for India. He had been in the United States six weeks; although most anxious to see his family, from whom he has been separated seven or eight years, he denied himself this pleasure, until he had despatched this business.

FRIENDLY WORDS TO ROMANISTS.

XIV.

"He that hath ears, let him hear." *The Lord Jesus Christ.* "Prove all things." *St. Paul.* "Receive with meekness the engrafted word, which is able to save your souls." *St. James.* "Thy word is a lamp unto my feet." *Psalms.* "Try the spirits." *St. John.*

The word "apocalypse" means revelation, or unveiling. It is the first word of the last book in the Bible. That book thus begins:

"The Revelation (Apocalypse) of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass."

This book was written towards the end of the first century. In the first chapter we have a description of the apocalypse or unveiling of the glory of Christ made to the apostle, and in the next two chapters we have Christ's letters to the seven churches; the revelation of the mind of Christ regarding them brings into clear light, the failures and grievous defections of most of these churches. There was already an evil leaven of worldliness, self-will and covetousness, premonitory of the more widespread corruption that should afterwards be witnessed. We have, then, the apocalypse of Christ in heaven, on the throne. As the glorious vision described by Ezekiel was introductory to the captivity and humiliation of the Jewish church in Babylon, so this vision of Christ in glory, having all power in heaven and in earth, is introductory to the dark ages, of which the subsequent chapters of the book treat, the days when the predicted corruptions penetrate that which claims to be the church of Christ. For the consolation of Christ's scattered and fugitive people in those ages, this representation of Christ as high over all, is given. We cannot at present go into those prophecies in detail, having already done so, some years ago. We would just beg our readers kindly to accompany us in a brief glance at some of the things mentioned.

Some of the expressions used are very strong and very offensive, and the first feeling in the mind of the member of any church is something like this. "God forbid that I should find any reference here to me or to my church." But Jesus says, "He that hath ears to hear let him hear." No man can have the teaching of God who is not willing to look at all things dispassionately.

There is the expression, "The beast." This is not so offensive as it looks. The word "therion" signifies a wild animal. It is the symbol of an earthly power. It is a common thing with nations to take some animal as a symbol of their power.

In the book of Daniel we have four successive empires represented by wild animals, viz. Babylon, Persia, Macedonia, Rome. In the book of the Apocalypse, we find this last power carried forward under other forms. All these powers are more or less adverse to the cause of God, and are generally found persecuting his people.

There is the expression, "The whore." In the Old Testament we have the Jewish Church thus characterized at a time when communications with heathen nations, had led to the introduction and establishment of idolatry, and when the extraordinary spectacle was presented of an avowed theocracy having Jehovah for ruler nominally, while worship is publicly rendered to the 'gods many' of neighbouring nations. The relation between God and a faithful church is that of the bridegroom and bride; thy Maker is thy husband. Hence it is adultery, fornication, whoredom when infidelity has come in to profane the sacred alliance. See for instance Ezekiel xxiii. In the Apocalypse, this language is naturally applied to a church professedly and originally Christian but unfaithful. In that book we find these two terms combined to designate a power professedly Christian, yet both idolatrous and persecuting. We find the central seat of this power to be the seven-hilled city, which is a well-known designation of Rome, *Septicollis Roma*. "The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings." "And the woman which thou sawest is the great city which hath kingdom over the kings of the earth." (Apo. xvii. 9, 18, Douay ed.) Here we have a great Ecclesiastico-political Power, centrally enthroned at Rome, but reigning over the kingdoms of the earth, by the imposition of her creed, her clergy, her laws; described as catholic or universal, thus: "Power was given him over every tribe and people and tongue and nation;" professedly Christian, but persecuting all who have not her own mark; and continuing on through all church history, until the time when the true bride, the Lamb's wife, "clothed in fine linen glittering and white," is seen, the marriage supper of the Lamb is proclaimed, and the Word of God, clothed with Christ's own Majesty, goes forth to conquer all for God. Now we ask, what power is there mentioned in history, that combines these very characteristics, unless it be the church of Rome? We can safely challenge all readers to mention any other power in which these various characteristics are found. The number of the beast is 666. This number is supplied by adding together the numerical values of the letters contained in this Greek expression, *he Basileia Latine*, The latin kingdom. It may be found in some other words or phrases, but it is evident that the interpretation must accord with other particulars given of this mighty, long continuing politico-ecclesiastical power, dwelling in the seven-hilled city.

There is a special blessing pronounced upon those who read the book of the Apocalypse and endeavour to understand it. "Blessed is he that readeth and heareth the words of this prophecy." i. 3. "Blessed is he that keepeth the words of the prophecy of this book"—xvii. 7. No man on earth, priest or pope, is able to revoke this blessing. Heaven and earth may pass away, says Christ, but not a jot or tittle of my word shall fail.

GLEANINGS IN EPHESIANS.

"Maketh increase of the body." iv, 16.

In this comparison of the church to a body, Christ being the Head, there is not only the dependence of each member pointed out, but the inter-dependence of the members one upon another. The blessing of Christ to one member may reach him through many other members. The body does not grow unless every part is willing to pass on the good that comes to it. Each must minister to the rest. The arm is to transmit the blood, the nervous energy, to the hand; it is in honour to prefer the hand; and if the hand insists upon keeping for itself all the blood that reaches it, it will soon be good for nothing.

"Unto the edifying of itself in love." Love is the true vigour, life and power of the church; that is. No love, no growth. Nothing is more marked in the body than the reciprocity, the ministry; everywhere

activity with reference to healthy action somewhere else. Now these bodies are continually under our eye, and are ever preaching to us this Gospel of combined dependence and inter-dependence.

"That ye walk not as other Gentiles do, in the vanity of their mind."

We are created to love God with all the mind as well as with heart and soul and strength. When the ruling principle of love to God is taken away, the mind may be the seat of great culture and may attain to extraordinary development, yet the result is sanity. What this earth would be without the stuff, that the mind and heart and soul are without the Sun of Righteousness to diffuse the light of life.

"The life of God." 18.

In Him was life, and the life was the light of men. The life of God is a very remarkable expression, showing that apart from God, we cannot have life. In the day that thou eatest thereof, thou shalt surely die. When Adam sinned, he got parted from God, and therefore from life. I am come that they might have life and that they might have it more abundantly. Ye will not come unto me that ye might have life. He that hath the Son of God hath life. To have life, one must be one with God, recognizing him as the source of all strength, wisdom and goodness, yielding all our powers to his will, and receiving moment by moment, the power and grace of God, brought to us in Christ. Because I live, ye shall live also. In thy favour is life, says the Word. Not merely is life a gift conferred by the favour of God; not that at all; but it is the life of God, the efflux of the life of God to us. It is not to be sought or found in any creature, except as that creature abides in it.

Contributed Articles.

LOVE NOT THE WORLD.—I.

WE all understand about the distinctions of society. Different kinds of upbringing, different degrees of education, and different classes of associates, create different habits of thought and behaviour, which nothing can perfectly reconcile. It is not in our nature to feel quite at ease with people who have been accustomed from their childhood to either lower or higher conditions of life than we have. This kind of particularity may easily be carried to excess. The story is told of a French lady who declared she could not read her prayers comfortably except out of a handsomely bound and beautifully printed prayer-book. That lady must have been brought up in a state of luxury like that which people enjoyed in the reign of Solomon, when, as we read, silver was "nothing accounted of." I have not the least doubt that when a native sips out of a spoon made of a coconut shell, with a piece of bamboo for a handle, he feels quite proud and thinks he is taking his food like a *sahib*; but some would rather go without food for a day, than put one of them to their lips. So with Solomon: if he ever, by mistake, put a solid silver spoon into his mouth, I suppose he threw it away, disgusted, and said—"What coarse, nasty thing is this?"

Now, it is a pity when fineness and particularity are carried to an excess like this: still, people who have never eaten out of anything but gold, nor touched any but richly-bound books, cannot help thinking that silver vessels and common leather book-covers are dirty; while on the other hand people who are not so rich would feel a little afraid to sup with a golden spoon, or open a very handsome prayer-book; they would think such things too good to be used. There ought never to be the least antipathy between different classes of society, but there cannot be (apart from the grace of God) the same sympathy that there is between people who have always been accustomed to the same conditions of life. Strong common sense will enable people to find a good deal of pleasure in the society of others whose habits of thought are uncongenial to them and whose manners are distasteful; the love of Jesus is a bond that will keep people together who have not one other feeling in common; but to make a person at home you must place him in circumstances and among associates such as are emphatically his own.

Now there are no two classes in society so widely separated as Godly people are from the un-Godly. Anybody can put this fact to the test who pleases.

The king is not so far separated from the beggar as the true Christian is from the worldly character. The world will not admit this: it tries to make out that Christianity and worldliness are very near together—so like each other, that it is only by watching their whole conduct very closely, or by seeing what they do on Sunday, that you can tell which is which. I remember one Sunday evening last year, when the Rev. Mr. Taylor was preaching, seeing an officer whom I knew very well, sitting in one of the middle seats. A few days afterwards I met this officer and asked him what he thought of Mr. Taylor's preaching. He answered—"Oh! it was like all other sermons. He spoke of faith, and salvation, and believing in Jesus, and all that, but he never told us what he meant by those things." Thus it is, by making believe that Christianity is undefined, that the world manages to bring it so very close alongside of its own way of thinking and doing. But, of course, it is evident that without exactly understanding our position as Christians, we can never see clearly what is meant by "the world." It strikes me that "disciple of Jesus" is a term that exactly expresses the character of a Christian, and one about the meaning of which there need be no difficulty. We all know what Jesus was: his life is most faithfully shown in the Gospels, and people are sometimes only a little too fond of telling each other that they are not showing a nice Christian spirit. Well, then, if a number of men and women band themselves together as followers of Jesus, there can be no mistake as to their position. It matters nothing whether their profession be true or false: that will be seen at the Judgment: but there can be no doubt about the standard they set before them, nor about their right to call themselves "disciples of Jesus," if He is the standard they profess to follow. And in that case, all who are not of this band may aptly be called "the world," which means simply "everybody else." For example, in cricket and other sports, we speak of a match between such a regiment and "the world," or such a department and "the world." So, whether people act up to their profession or not, there need be no difficulty in separating them into two classes, as "disciples of Jesus" and "the world."

Very well, then. If the disciples of Jesus are to be true to their master, they must give all heed to these words—"Love not the world, neither the things that are in the world;" for this was said as often by Jesus Christ, as any other one thing that he said. (Math. 6, 25; 16, 26; Luke 12, 15-30; 16, 25; 21, 34; Jno. 5, 44.) It will be seen that there are two things here that we are not to love—these are "the world," and "the things that are in the world." Now don't let us go on at once to the second, without thinking about the first. We are not to love the world simply; for if we do, the love of the Father is not in us. We may succeed in persuading ourselves that we do not love any particular thing in the world; yet it may not be quite clear that we do not love the world. It has been said of the late James Gordon Bennett of New York, perhaps the most successful journalist that ever lived, that as a young man he neither smoked, nor drank intoxicating liquors, nor used profane language, nor gave way to his temper; besides, he kept himself aloof from society, so that he escaped the evils of dissipation and frivolous pleasures. Yet that man loved the world with all his heart, for he lived for nothing else. We shall get still nearer the point of the precept, if we look at the second part of it—"Love not the things that are in the world." Remembering that "the world" means all who are not disciples of Jesus, we can see that the things belonging to the world are the things which take up the time and the work and the thought of the world—the things, in fact, that the world loves or lives for: and these are things which, whether the idea suits us or not, we are not to love. In case this should not be quite plain from the words, it is put even more clearly in the verse which follows our text:—"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of

the Father, but is of the world." A great deal that the worldly enjoy through their senses is here brought together under the expressions "lust of the flesh," and "lust of the eyes," while what are dearer to the world than even these, namely, their own good opinion and the admiration of their fellow-men, come under "the pride of life." Whether all this be natural to the disciples of Jesus or not, there can be no question it is essentially of the world, and we are warned that it is "not of the Father."

B. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In reading your valuable little *Guardian* of Saturday's date, I saw the letter signed "G." Moule. I should very much like him to see the few following lines which I heard nearly 22 years ago at Scarborough in Yorkshire. There was a party of clergymen sat down to dinner there, having met for some special purpose, and they were discussing amongst other things the manner of death each would prefer dying; a young clergyman, noted for his piety and good works, was the last to speak, and one who was there has handed down his words, and the result, in the following lines, as near as I can recollect:

Sudden as thought is the death I would die.
I would suddenly lay my shackles by,
Nor bear a single pang at parting,
Nor see the tear of sorrow starting,
Nor feel the trembling hands that press me,
Nor hear the quivering lips that bless me—
Such indeed is the death I would die.

The words from his lips had scarce been said,
When around his mouth a sweet smile played.
He was gone, he was dead, his spirit had fled;
Painless and swift as his own desire
He had stepped in his car of Heavenly Fire,
And showed how bright were the realms of light,
Bursting at once upon the sight.

I myself am hoping as G. hopes, and not doubting one tittle, that when I go from hence I shall go straight to my Blessed Lord and Saviour, and be indeed safe in the arms of Jesus, as our beautiful Hymn expresses.

Wishing you every success in your efforts, believe me, Sir, yours very truly and humbly in Christ,
W. J.

Epitome of News.

SATURDAY, NOVEMBER 13.

—Calcutta telegram: One thousand English troops are ordered to be in readiness to proceed from Calcutta to Perak.

—The Prince of Wales went to Elephanta Friday evening, returning about 10 o'clock. All the vessels in the harbour were illuminated. The scene is said to have been "truly grand and never before equalled in Bombay."

—*Times of India*: "We regret to state that there have been no less than four deaths in the harbour during the present week. On Monday the chaplain of H. M. S. Raleigh died; on Wednesday two men of H. M. S. Narcissus from *coup de soleil*; and yesterday a 1st class boy, on board H. M. S. Serapis, died from fever brought on by exposure to the sun."

—*Neilgherry Courier*: "At Thoomimullay for some months past fever and rheumatism have been rife among the head-men and their families, and the Kurumber Oomay, having had a personal quarrel with a head man of his tribe named Chenna, was unable to induce the latter to keep his hands off those whom he (Oomay) was paid to protect. Chenna had, in spite of Oomay, frightened and levied blackmail upon the Thoomimullayites, and Oomay was bound to do something to maintain his own character and keep his berth. Oomay, therefore, seems to have consulted with his employers, and to have informed them that the fever and other diseases were caused by the malice of Chenna and his friends, who lived in the adjoining village, and that to prevent any further annoyance and loss it was necessary to exterminate them. Chenna was employed as a masonry on the Rookery Estate, and on the 25th ultimo Mr. Vernede, of that estate, directed him to go and negotiate for the purchase of a piece of land some distance away, that Mr. Vernede wanted. On this occasion Chenna seems to have had some idea of the danger that threatened him, for he told Mr. Vernede he was afraid of being waylaid and shot by Oomay, or some one instigated by him. In conse-

quence of this Mr. Vernede ordered a Badaga cooly to accompany the maistry. On the way these two met one of the head men of Thoomimullay, who was armed with a hatchet and a gun. The head man entered into friendly conversation with the two, and went with them a short distance, when suddenly the head man struck Chenna down with the hatchet, and then shot him. When the shot was fired, a number of other Badagas, who had evidently been lying in ambush, rushed up, and lifting up the body, carried it off. The Badaga who was in Chenna's company was made to take an oath that he would not divulge what he had seen, and was then allowed to go. The most bloody part of the drama was yet to come. On the night of the 27th the relatives of Chenna, six in number, who were ignorant of his melancholy fate, went to rest as usual. About midnight, the door of their dwelling was burst open, and they were mercilessly butchered, beaten to death with clubs. Outside the house there was a fire burning (whether kindled by the murderers, or their victims, we have not learned), and into this the bodies were thrown. One, a woman, who has one of her shoulders and her chests fearfully cut, and her head much battered, recovered her senses. She had been thrown violently into the flames, and fell on the edge of the opposite side of the fire; it is probable that the scorching she got helped to restore her senses. She was enabled to see and recognize some of the head men of Thoomimullay, and also Oomay and others. Most of the men she saw had lighted torches in their hands. The murderers then began to throw the bodies over a precipice that was near, and while they were doing this the woman managed to crawl away unperceived, and get into a jungle." Eight persons have been murdered in all. Two head men have been arrested.

—According to a Cochin paper, it appears the Syrian Christians of Malabar and Travancore have now formed themselves into four separate bodies; two batches are under the leadership of Mar Athanasius and Mar Dionysius, both of whom are doing their best to be at the head of the church. The Patriarch of Antioch came to Malabar to settle these disputes, but as yet, he does not appear to have been successful. In the meanwhile the disputes continue, and the Babylonian bishop who recently arrived at Trichoor, appears to have enlisted some of the Syrian Christians on his side. The Bishop has done some amount of mischief among the Roman Catholics and now appears to have turned his attention to the Syrians. It will no doubt be a matter for regret that there should be so many parties fighting for jurisdiction over the Christians of Malabar. The people themselves seem to be easily led away, and their spiritual advisers are doing mischief. Their position is not to be envied, and the sooner the leaders of the rival parties are driven out of the country the better.

—*Lucknow Times*: "The foundation-stone of the new Memorial Church, Lucknow (attached to the Church Mission), was laid on Monday last by the Hon'ble Mrs. Inglis. There was an interesting vernacular service befitting the occasion, and as the structure is for the special behoof of the native community (although English services will, as usual, be regularly held), the proceedings were of more interest to them than to the non-vernacular-speaking portion of the audience and spectators."

MONDAY, NOVEMBER 15.

—The European General Hospital Bazaar opened on Saturday in the Town Hall. The *Bombay Gazette* says: "The bazaar opened punctually at 4 o'clock. All the stalls were well filled, and some of them looked exceedingly artistic. Upon the wall to the north side of the hall, beyond the limit of the stalls, were hung up a number of pictures in colours and oil. One lady had contributed a beautiful model of an Indian encampment, with trees overhanging and shading the tents. Another lady had, among other articles, contributed a mirror fringed with calladium leaves, which was much admired, as it was really difficult to distinguish them from real leaves. Among the pictures on the north wall were noticed several excellent oil paintings, and also in water colours, by some of Mr. Terry's pupils, as well as a number of beautifully executed photographs by another rather distinguished pupil of Mr. Terry. There were also some very good native female heads and a native woman with a child in her arms. Several paintings, done in water colours, by one of our Bombay ladies—Mrs. Palmer—were also admired, as well as a view of Kattiawar by Captain Pullan, an incorrigible prize-taker at exhibitions of paintings. A large collection of articles of glazed pottery had been sent from the School of Art, which deservedly attracted considerable attention from connoisseurs. In a corner to the north-east of the stalls was placed a solitary stall for the sale of cakes and coffee;

while in another corner was a stall for the sale of more exhilarating drinks."

—The Prince of Wales went to Poona on Friday. *Times of India*: There was a brilliant reception last night at Gunesh Khind, followed by *impromptu* dancing. There was Divine Service at Gunesh Khind this morning, Canon Duckworth officiating. In the evening the Prince drove through the town in his charabanc.

—The chief officer of H. M.'s ship *Hospodar* in our harbour, who had taken a warm interest in preparing the vessel to be illuminated, when standing on the poop rail superintending and assisting in the arrangements, slipped and fell overboard. He was drowned.

TUESDAY, NOVEMBER 16.

—*Times of India*: "Sir Charles Staveley has decided that he will not allow any more officers to be withdrawn from native regiments for employment in any of the various civil departments. As we recently pointed out, it is high time this most necessary decision was arrived at. While commanding officers were lamenting on all sides the dearth of subalterns, and the difficulty of getting through the drill season and annual musketry course, so short-handed, any young gentleman who had interest was calmly removed from his regiment, and given some appointment away from the routine and drudgery of daily parades and monotonous orderly rooms."

—Her Majesty's troop ship *Malabar*, 3,142 tons, Captain Edward Kelly, arrived in harbour on the 14th instant, from Portsmouth 8th October, calling at Queenstown, which she left on the 13th October, Malta on the 23rd, Port Said on the 28th, and Suez on the 29th October, bringing with her 76 officers, 12 ladies, and 7 children, 1,063 men, 91 women, and 155 children of H. M.'s 1st Battalion 25th Regiment, and drafts. During the voyage there were five deaths of children and one birth.

—The following is an extract from the decision of the Marine Court of Enquiry in the case of the *Aracana* burned at sea: "We are of opinion that the cause of the ship's destruction was the ignition of the accumulation of gas evolved from the coals. We are of opinion that the vapour or smoke said to have been seen at 4 o'clock on the afternoon of the 22nd October was gas evolved from the coals, and not smoke resulting from spontaneous combustion; and we consider that the captain committed a mistake in having the hatches battened down, for, in order to prevent accumulation of gas, very free ventilation is required."

—*Times of India*, Poona, 15th: "At six o'clock this morning the Prince and a party of fifteen gentlemen rode to the temple of Parbuttee. The party went up the steep ascent on elephants and enjoyed the magnificent view shown from the window whence the Peishwa saw the battle of Kirkee. In the afternoon the Prince drove through the town, and at a quarter to six reviewed 5,000 standard in front of the grand stand of the Race Course. He rode at the head of the staff down the line: a march past then took place, which was not concluded till dark. Lord Beresford's horse fell. His rider is hurt, but not dangerously. At the general illuminations to-night, the Bund gardens were very pretty. After the dinner given by Sir Charles Staveley, the Prince proceeds to the Kirkee railway station, and arrives at Parel station at seven in the morning."

—On *Guard's* "return" for October last shows no less than 7,025 on the rolls of the "Soldiers' Total Abstinence Association." Of this number H. M.'s 40th Foot claim 327, 65th Foot 323, 14th Foot 315, and the 7th Royal Fusiliers 309 members. His Excellency the Commander-in-Chief has kindly and wisely permitted the Honorary Secretary of the Association, the Reverend Mr. Gregson, to pitch a "Temperance Tent" at the Camp of Exercise at Delhi, where no doubt the influence of the association will be extended.

—*Bombay Gazette*: "Among the passengers who arrived lately in Bombay was Professor Monier Williams, who has come out from England for the purpose of promoting among scholars in this country the establishment, at Oxford, of an Indian institute, modelled somewhat on the plan of Dr. Forbes Watson's proposed Indian Institute in London, and intended to provide for the training of selected candidates for the Indian Civil Service. According to the *Overland Mail*, Cambridge is also moving in the same direction, and a movement is on foot to found an Indian Museum and Institute at Manchester."

—Arthur Bramley, aged 13, at school at Mussoorie, was shot by a gun in the hands of a school-mate. The gun was supposed to be unloaded. Death was instantaneous.

—*The World* has an article about the Baroness Burdett Coutts, from which we extract the following: "Her energetic munificence has built churches and

schools in desolate districts in London and in the provinces. She has planted the Church of England itself in several of our colonies by endowing bishoprics in Australia, in the Cape of Good Hope, and in British Columbia, at an aggregate cost that might have purchased a principality of broad acres for her own enjoyment. A society for improving the condition of the aborigines was also instituted at her suggestion and by her aid. Her interest in every effort to promote religious knowledge has never slumbered. She provided funds for Sir Henry James's, topographical survey of Jerusalem, and the employed agents to obtain ancient manuscripts from the East for the verification of Scripture. Only lately she imported from Janina in the Epirus a collection of Greek volumes dating from the ninth to the seventeenth century." "Practical usefulness is this lady's unfailing guide. She offered to restore the aqueducts of Solomon to Jerusalem—a city still as dependent for water upon often-dried wells as it was in the days of Jacob. At home, drinking-fountains have been provided by the Baroness in all directions. Although her ladyship established a professor's chair for geology at Cambridge, if she may be credited with a distinct enthusiasm, it is for primary education. Could anything be more practical than her introduction into our national schools of a knowledge of 'common things,' to supplement the very uncommon things which are daily taught to future servant-maids and labourers' wives? Equally beneficial was her endeavour to improve groups of poor private or dames' schools throughout the country by embracing them within the national system through the visits of ambulatory inspectors and, when found deserving, Government grants. The substantial interest Miss Coutts took in the training-school of female teachers at Chelsea, helped to launch that institution, and her annual addresses—models of good sense and good advice—strengthened its after-success. Her reformatory at Shepherd's Bush (swallowed up by an insatiable railway) sent away, after effectual probation, a large number of fallen girls, who are now leading respectable lives in the colonies. In Spitalfields there is an unpretending sewing-school, where poor women are not only taught, but fed, and provided with profitable work, chiefly in making-up Government contracts and gratuitous outfits for deserving young women wishing to emigrate. Nurses are sent out amongst the neighbouring sick, and stories of medical comforts are always kept ready for them. Years ago, one of the foulest blots on the map of London was a large waste space in Bethnal Green called Nova Scotia Gardens. It was covered with filth, dead animals, and offal, and was bordered by dens of thieves and murderers. The police were powerless. Provided with subterranean refuges giving recess from house to house, Nova Scotia Gardens was the malefactor's sanctuary. There it was that Bishop and Williams supplied anatomists with the bodies of image-boys and others by the process named after its inventor Burke. Miss Coutts bought the freehold of this plague-spot. Now, the noble hall and elegant pinnacles of Columbia Market tower above a handsome quadrangle of model dwellings occupied by nearly two hundred hard-working families numbering a thousand souls. Soon after it became known that the youngest daughter of Sir Francis Burdett had succeeded to great wealth, an Irish fortune-hunter, named Dunn, sore with the beatings he had already received in his own country from the brothers of two heiresses whom he had persecuted, began to write impertinent love-letters to her. These were thrown aside with similar effusions from hundreds of other suitors, known and unknown. When Dunn's handwriting was detected, his letters were handed, unopened, to the family solicitor. Still they arrived daily, disguised writing and many other tricks being practised to insure delivery. Miss Coutts had occasion to visit Harrogate; there the fellow followed her. He managed to secure a room opposite to hers in the same hotel. Up to this time he had mistaken one of her maids for herself; but undecieved, adopted a shameful expedient to let the young lady know that he was her offensive correspondent. He paraded the passages of the hotel in such a menacing way that she was afraid to retire to rest. He actually drove her lady friend, her aunt, and establishment, to another abode. Thither Dunn tracked her. Miss Coutts dared not to take a walk, nor an airing in her carriage, nor to visit the pump-room, nor go to church, nor to any place of amusement; for Dunn obtruded wherever she went. A body-guard had to be formed of male friends and relations. A Bow-street officer was also sent for, to be in constant attendance. At last Dunn overstepped the limits—they were then rather wide in such cases—of the law, was taken before Knaresborough magistrates, and sentenced to two months' imprison-

ment; but, being a sharp lawyer (he had been called to the Irish bar), he was released sooner. He continued his persecutions in London, and showed consummate cunning in keeping on the windy side of the law. The police-officer had to take up his abode inside Miss Coutts's house; for Dunn seldom left the outside. He paraded Stratton-street from morning till night, and the officer had to ride on the coach-box whenever Miss Coutts and her constant companion and friend, Miss Meredith, drove out." Dunn continued his persecutions 14 years. He is now in a lunatic asylum.

—*Times of India*: "The telegram from St Petersburg, which we publish this morning, is full of significance. The preparations which Russia is making can have but one object; whether it is her intention to carry out that object, the sequel alone will show. Turkey in her present disorganised condition, if unassisted, would become an easy prey to her powerful neighbour. It is impossible to predict what will happen, but the attitude of Russia is sufficiently menacing to disturb even the most peaceful-minded politicians. The condition of affairs in Europe has unusual interest for us at this moment, because, as our special correspondent telegraphs from Poona; it is possible the Prince's arrangements may be affected by them."

WEDNESDAY, NOVEMBER 17.

—*Times of India*; Poona, 15th: "The Prince was in the saddle this morning at 6 o'clock, and, attended by some fifteen of the Royal party, rode from Gunesh Khind to the hill some three or four miles off, on which stands the famous temple of Parbuttee. The air was cool and bracing, and all enjoyed the ride. Upon arriving at the hill, the Prince and his friends got upon elephants to proceed up the long and fatiguing flight of stone steps that lead to the temple. There are some hundreds of these steps, which are some eight feet deep, and are all laid upon a slope. The elephant is the only animal that could be safely used for the ascent, on account of the slipperiness of the stones, worn smooth by the feet of pilgrims. In external appearance the temple resembles a fortress, and it was doubtless originally designed as a strong place. Outside the small gate through which the visitor enters is a stone image of the sacred bull. It would be impossible to carve a stone into the likeness of a bull with less effort than has been bestowed on this. Upon entering the courtyard a very spirited image of a bull is to be seen facing that of Shiva. The god is placed far back in the gloom, and can only be seen from a distance; but upon the payment of *bucksheesh*, a priest will always obligingly hold a light near the statue so that the face can be looked at. It hardly repays inspection, except to the worshippers, who resort here sometimes to the number of two thousand in a day. Every pilgrim gives money; some twenty rupees, some two pies; and the priest from whom I learned these details stated with pride that Sir Philip Wodehouse once came here and gave Rs. 75 and the Viceroy Rs. 125 "in notes." There are little tomb-like chapels for gods around—one of Gunputtee, the God of Wisdom, one of the Goddess of Love, another for the God of Light, and of course one of Parbuttee, the wife of Shiva."

—"There were 50 deaths by cholera in Madras last week."

—Allahabad, 16th: "Brigadier-General Ross, it is said, will command the Calcutta force to Perak. The 1st Goorkas go to Perak; also Major Heathcote and Lieutenant Preston, staff."

—"We are glad to learn that India has at last been enabled to join the Postal Convention, and that our London letters will, before long, go home *via* Brindisi at a charge of six annas, instead of eight as heretofore. The charge *via* Southampton will be five annas."

—H. R. H. the Prince of Wales yesterday presented new colours to the 21st Native Regiment Bombay Marine Battalion. In presenting them he said: "It has afforded me the greatest pleasure to present to you your new colours. The regiment is one of the oldest and most distinguished in the service, and during the nearly hundred years that have passed since it came into existence it has been noted for its fidelity to the State. I have read with much interest the historical records of the services of the Battalion, and I feel assured, while entrusting these colours to your keeping, that they will be protected with the same fidelity and devotion that has marked its past history. I am greatly pleased with the soldierlike bearing of the corps, and its steadiness under arms reflects the greatest credit on you and all concerned."

—There was a grand exhibition of fire-works on the Esplanade last evening, and a State ball last night at Government House.

—*Bombay Gazette*: "Lord Salisbury has thought

it desirable to telegraph, that though there is an uneasy feeling, the English Ministry does not consider war is likely to break out. This probably means that the Northern Powers will be allowed to do what they like with Turkey."

—The Red Sea cable is interrupted near Perim.

—The *Mofussilite*, an Umballa paper, states that a sergeant-major of the Hussars blew his brains out on Friday last.

—The *Penang Gazette* gives the following account of the murder of Mr. Birch: "It would appear that on the 30th October Mr. Swettenham proceeded up the Perak river from the Residency at Bander Barn, with a number of proclamations (notifying to the inhabitants that the government of the country had been undertaken by the British) for distribution in the upper part of the country. On the 1st instant, Mr. Birch followed, accompanied by Lieutenant Abbot of H. M. S. Thistle, a Malay interpreter, named Ashad, and a guard of policemen; in the afternoon the party anchored at Tanjong Esta, and Lieutenant Abbot went out shooting. The interpreter was ordered to post up some of the proclamations referred to above, which he did accordingly. While Mr. Birch was bathing in a floating bath-house near the boat which conveyed the party, his servant was standing outside with his clothes, and he describes what next happened to be as follows:—Some Malays came up and told the interpreter not to put up the placards, and on being answered by the latter that he was obliged to obey the Resident's orders, he was thereupon kipped at once, and falling back into the river from the bank he was standing on, he got into the boat, where he expired. The Malays then proceeded to the bath-house, where they appeared to be kipping Mr. Birch. The servant on seeing this jumped into the boat. In the meantime, Lieutenant Abbot, who was running to the boat, was met by a Datu, who warned him that he had better not proceed further. He however took no notice of the warning, but went down to the river side, where he found the boat on the point of departure with apparently nobody guiding it. He jumped in, not knowing what had happened, but as soon as he got into the boat, shots were fired upon him from all sides, and all the way down to the Residency he was continually being aimed at from both bank of the river. He however escaped unhurt, taking with him the dead body of the interpreter and a few men who were seriously wounded (one has been brought up to hospital here). The boat which brought down the party is reported as nearly riddled by bullets."

—*China Mail*, Hongkong: "Three pirates have been condemned to death for piracy and murder on the high seas. They battened down 24 people in a junk's hold and then scuttled her. The ringleader is recognized as the man who was tried for the *Spark* piracy, but acquitted for want of sufficient evidence.—The puisne judge has decided that the *Peng-chao-hai*, Chinese revenue steamer, is a "man-of-war," and entitled to the legal privileges of such vessels.—An attempt to induce free emigration to Acheen on terms peculiarly favourable to the emigrants has failed, the Colonial Government discouraging it.—Attempts are being made by the Canton authorities to put a stop to the traffic in women for immoral purposes."

—*Friend of India*: "Lord Northbrook has done a graceful act in calling upon the Venerable Dr. Wilson at Bombay. The fine old man came to India in 1828, and has been nearly forty years in the country. The old Doctor is quite a Bombay institution, and probably no man that ever came to the country gathered to himself so thoroughly the sympathies and confidence of all classes. To the Princes of India his name is a household word, and large numbers of them are his personal friends. During the mutiny, he was the confidant and adviser of Lord Elphinstone."

THURSDAY, NOVEMBER 18.

—*Times of India*; Rangoon, 17th: "A large number of arrests have been made by the police on the ground of a conspiracy to commit dacoity and set fire to Rangoon. Many hundreds of Mandalay subjects and others are said to be enrolled. Some influential men are suspected and watched. The plot is thought to be by men disappointed at war not breaking out."

—Allahabad, 17th. At the Missionary meeting last night at the Baptist-Chapel, the Rev. James Williamson, Scotch chaplain, accidentally fell into the dried baptismal cistern in a dark part of the chapel, and broke an arm.

—H. R. H. the Prince of Wales yesterday visited the Towers of Silence, the Walkeshwar temple, the Hindoo Cremation-ground, the Crawford Markets and the European General Hospital. At the hospital (says the *Times of India*), "the Prince of Wales expressed his entire satisfaction with all the arrange-

ments which were made, but at the same time gave his opinion in favour of a new hospital being built, as the present was undoubtedly unfit for Europeans. Indeed, some of the gentlemen of the party likened the wards to barns just touched up a little, and many were surprised that Bombay could not boast of a more respectable and comfortable building for a European hospital."

—Same: "Canon Duckworth is the person charged with caring for the spiritual wants of the Royal party during the trip, and a better selection could scarcely have been made. Equally at home and good as a courtier, a scholar in society and in the pulpit, he will serve as a capital representative of the Court Moollah of England in the 19th century. The Church has been to him what it is to comparatively few, both a profitable and a pleasant profession. About forty, good-looking, tall, with a pleasant voice and winning manners, he cannot but create favourable impressions wherever he goes. Clever, and the author of several works showing talent, his good manners and taking appearance have stood him in as good stead as his more solid merits. Yet he is by no means a hunter after popularity, for he is ever consistent and as much respected as he is liked. A Fellow of Trinity College, Oxford, he may be said to have commenced his career as one of the Assistant Masters of Marlborough College. In 1866 he was appointed Instructor to Prince Leopold, and in the following year was named Governor to His Royal Highness. So great was the affection with which he inspired the Prince, that when the latter thought he was dying he summoned his old instructor to Osborne to take leave of him and smooth his passage to the other world. In 1870 Mr. Duckworth resigned his appointment in the Household and was given the Vicarage of St. Mark's, Marylebone, which brings in an income of £800 per annum. He has ever been regarded by the Royal family with the utmost regard, and was in 1870 created Chaplain to the Queen, a special proof of the esteem in which Her Majesty held him. He has lately become a Canon."

—*Times of India*; Akola, 16th: "This station was visited last week by a European swindler, who was very decently dressed, and who gave out that his name was Mr. Kavanagh, the son of a Deputy Commissioner in the Punjab of the same name. This individual had gone to Messrs. Bomanjee Oorkurjee and Co., Europe shop-keepers here, and purchased a gun for Rs. 100, other sundry articles for Rs. 50, and obtained Rs. 150 in hard cash, and passed a cheque for the amount of Rs. 300 on Messrs. William Watson and Co., Bombay." The cheque has been dishonoured.

—The new doctrines which have been taught by the Brahmin convert of Kunnut in Cochín are fast spreading, the *Cochin Argus* states. Already the Syrian Churches at Chencolam, Kotaracara, Coondara and Chathanoor (all important strongholds of the Jacobite Christians), are infected, and dissensions have arisen amongst the hitherto simple and quiet ryots.

—*Lucknow Witness*: "By a private letter from up country we learn of an incident full of encouragement for missionary workers. A girl who had been for some time in a Mission school and had there learned to love Jesus was removed by her parents, and sent among the heathen to a heathen husband. They took her books away and would not let her sing or pray or read. And now the Missionary writes: 'On Tuesday I baptized her husband, two children, brothers-in-law, &c., &c. And they now want books to have her teach them to sing and pray and read the Word of God. These five years of waiting were long to her, but she triumphed and is happy. So the work spreads and deepens.'"

FRIDAY, NOVEMBER 19.

—The *Cathay* with English mails left Aden for Bombay, Wednesday, 9½ p. m.

—The Moravian missionary, Mr. Redslab, lately undertook a perilous tour to the northern side of the Himalayas. He alludes, in a narrative of the journey, to a very curious custom which prevails among the natives. "I learned," he says, "that some of the natives, believing our books to contain more wholesome instruction than their own, are in the habit of converting the leaves into globules and prescribing and swallowing them in cases of sickness!"

—Death last week, 336.

—*Bombay Gazette*; telegram, London, 18th: There is no fresh cause for anxiety; the rumours in India are exaggerated. Austria is drafting a Joint Note. The Russian press is explaining away the supposed threat. England will only support Turkey if the Northern Powers split.

—Same; Rangoon, 18th: This morning a plot for seizing the Rangoon Arsenal and firing the town has

just been discovered. Many Burmese have been arrested.

—*Overland Mail*, October 29th: The German Parliament was opened on October 27th by Herr Delbrück in the name of the Emperor William. Three enthusiastic cheers were given for the Emperor.

Prince Leopold received the freedom of the City at Guildhall on October 25th, and was entertained at luncheon.

Several meetings of Turkish bondholders have been held this week, evidencing more than anything else the feebleness of private individuals to compel a Government to fulfil its engagements.

Iquique, in Peru, has been more than half destroyed by fire. A fire at Virginia City has rendered ten thousand people homeless.

Operations for the recovery of the *Vanguard* are to be suspended till the spring, after the masts are blown out.

A true bill for the Whitechapel murder has been found by the grand jury against Henry and Thomas Wainwright. The trial is postponed till the end of November.

—Amongst the deaths recorded this week are:—General Forester; Lieut.-Col. G. F. Paschal, late 70th Regt.; Lieut.-Col. J. Luard, late 16th Lancers; Lieut.-Col. C. L. K. Fitzgerald, late R.A.; Major H. S. Plunkett; Major P. Burgess, Madras S.C.; Admiral J. V. Baker; Vice-Admiral T. Furber; Capt. J. Wheatley; Sir J. Hill; Mr. A. Cumberbatch, C.B.; Mr. S. S. Brown, late B. C. S.; and Mr. A. W. Elmslie, late of Canton.

—The Rev. Isaac Hanks, for many years minister of the Independent Chapel, Silver Street, Malmesbury, fell down in his pulpit just as he had given out his text on Sunday evening, Oct. 24. Medical aid was at once procured, but life was extinct. His text was, "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

Selections.

SIX YEARS' RETROSPECT.

FROM A NEW DISCOURSE BY REV. DR. TALMAGE.

"Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."—Exodus, XVIII, 18.

Standing before you this morning, preaching my sixth anniversary sermon as your pastor—a style of sermon in which the preacher is generally expected to be more than usually personal—I have to tell you that the burdens of life are getting to me less, and less, and that as the years pass on I have fewer and still fewer anxieties.

IN BEAUTIFUL BELLEVILLE, ON THE BANKS OF THE PASSAIC, where I began my Christian ministry, it seemed as if all the work came down on my young shoulders. Going to the West, the field was larger and the care less. Going to Philadelphia, the field was still larger, and the care still less. And standing to-day, as I do, among hundreds of warm personal friends, whose hands and feet and hearts are all willing to help, I have less anxiety than I ever had.

I HAVE TAKEN THE ADVICE OF JETHRO IN THE TEXT, and have gathered around me a great many with whom I expect to divide all the care and the responsibility; and though sometimes, what with the care of this Church where we have a perpetual religious awakening, and the conduct of a religious weekly newspaper, and the conduct of the Lay College, people have often addressed me in words similar to those of my text, saying: "Thou wilt surely wear away; this thing is too heavy for thee," yet I am glad to know that this morning I am in perfect health, and ready to recount to you what the Lord has been doing in all these days of our sojourn together, between 1869 and 1875.

It is now six years since I preached to you my opening sermon on the text, "God is love." I wish I could pour out my soul this morning in a doxology of praise to God and of gratitude to this people. The difference between these years has been that the second was to me happier than the first, and the third than the second, and the fourth than the third, and the fifth than the fourth, and the sixth than the fifth. God has led us through many vicissitudes.

(1) WE ARE IN THE THIRD CHURCH IN SIX YEARS, crowded out of the first, burned out of the second, and by the mercy of God led into the third. We look back to the solitary service six years ago in the old chapel, with a congregation that almost could be accommodated on this platform—an expanse of empty pews, a wheezy organ, a cramped-up pulpit, and a steeple the laughing-stock of the town. My personal

friends applied to me an emphatic word of four letters (of which two letters were alike) in expressing my folly in undertaking this enterprise. Indeed, it seemed heavier than to start entirely new, for there were widespread prejudices in regard to the Church. Still we went on. By the blessing of God in three or four weeks our church was full, and it is astonishing how well an old building looks when it is all occupied, for there is no power in

GRACEFUL ARCH, OR CARVED PILLAR, OR EXQUISITE FRESCO to adorn a place like an audience of beaming countenances. I had rather preach in a full barn than in a sparsely attended cathedral. Empty pews are non-conductors of Gospel electricity. People came in from all ranks and conditions, and, looking over the audience to-day, I cannot see more than four or five families who were with us six years ago. Some of them have been advanced into the better society of heaven, while some of them dropped off because they thought we were going too fast and they could not keep up.

We went on gathering the people in from all ranks and conditions, until we have here to-day the rich and the poor, the wise and the ignorant; those who toil with pen, with printing-press, with yardstick, and with hammer. Enough physicians—allopathic, homœopathic, hydropathic, and electric—to treat us in all our disorders. Enough lawyers to defend us in all our legal contests. Enough artists to cover our walls with pictures. Enough merchants to give us the necessary fabrics, whether foreign or domestic. Enough mechanics to build and polish and make comfortable for us our residences. And I will say that never did there come together in one church a crowd of more genial, intelligent, sympathetic,

ENTHUSIASTIC, AND WARM-HEARTED CHRISTIAN PEOPLE, than those which assemble here. We are all of one mind and heart. We cordially greet all who come, and give a God-speed to those who go. When anybody does not like the music, or the preaching, or the plan on which our Church is conducted, we say "Good-bye" as cheerfully as when he came, we said, "How do you do?" This Church is now so large that if a man wants to make trouble, such a small proportion hear of it that he soon gives up the undertaking as a dead failure.

(2) We are trying here to maintain a well-balanced Church, and for that reason we have in all departments of Christian service the old and the young. It is a bad thing for a Church when the old people have all the management, or when the young people have all the management. In the one case the Church will go too slow, in the other it will go too fast. We want the fast men to keep the slow men from going too slow, and the slow men to keep the fast people from going too fast. Here are many of the aged. They have come down to us from another day. Not on their brow the snows of many winters, as people often say, but the white crocuses of an everlasting spring-time into which they are about to blossom. And how many of the young coming to us Sabbath by Sabbath. We want them all equipped for God. We want them for flying artillery in double quick march. When there is a storming party to be made up, we want to wheel them into line—old men for counsel, young men for action.

(3) We are also trying to maintain a musical Church. We have an inborn antipathy to anything like stilted and precise song in the house of God. Oratorios, orchestras, concerts, and prima donnas may have their place; but we want vociferous singing in the house of the Lord. David cries out: "Sing aloud unto God." In other words, do not hum it or mumble it. O for an anthem strong enough to surge this whole audience on the beach of heaven! Persuaded

THAT WE COULD NOT DO THE WORK SO WELL BY THE USE OF A CHOIR,

we have called into the service of the Church two Bible instruments—the organ and the cornet, and so the music of the Church has been sustained and led and developed. O what grand and glorious singing we have had during the past years; even people who had bronchitis forgetting their infirmity, and lifting aloud their voice before God; people who could not sing a note opening their mouth reckless as to what kind of a sound came out of it; but the little discord is overwhelmed in the great symphony—a chip drowned in the rush of great waters.

And yet we feel this morning that we have not done what we might or ought or will do in this department of Christian service. We want more heart under it, more soul flung into it. We want the whole audience roused up to the sound of jubilee. We want the people to come from their homes on the Sabbath with hymn-books, and after the preacher

shall announce the hymn, we want them to find the right page and clear their throats, and at the first throb of the cornet on the air, stretch themselves up to the magnificence and glory of this exercise.

HISTORY TELLS US OF A SHOUT THAT THE PERSIAN HOST lifted so loud that the eagles that were flying through the air were stunned, and dropped to the earth. O that there might go up such a congregational anthem from this house of the Lord as shall make all heaven drop in blessing on our souls. I take partly the words of the Bible, and partly my own words, and say: "Why are ye so slack to go up and possess the orchards and the vineyards and the mountains of sacred song?" O that the music of heaven and earth might join midway the arches. Rise, O song of earth. Descend, O song of heaven.

(4) Still further: we are trying to maintain in this place a Church aggressive and revolutionary. Why build or maintain any other Church in this City of Churches, where there are enough to accommodate all the people who are disposed to go to the house of God on the Sabbath, and perhaps more than enough? If you have nothing particular, nothing unique, nothing different, then what a waste of bricks and brain.

BUT WE HAVE A SPECIAL IDEA OF A CHURCH.

We have built this house of God as a place where we mean to bombard iniquity. We want to smash sin without any apology for smashing it. We have started in this line and we mean to keep on, and study to be as well pleased with curses as blessings from the people. If there are any of you who do not like to go to a Church which is assaulted by many newspapers and by the outside world, who cannot understand its policies and its principles, then stand clear of this Church! We mean until the day of our death, and for a few days after, to keep society stirred up by the discussion of themes vital to its interests and vital to the interests of the immortal soul.

During the past few months theatrical people have been after us, and the Spiritualists have been after us, and the Unitarians have been after us, and the Universalists have been after us,—one of their prominent men recently saying that he did not think there would be

ANY HELL EXCEPT FOR ONE MAN,

and that the pastor of the Brooklyn Tabernacle! But still we shall go on, as God gives us strength and health and spirit to do His will. We have only taken, as it were, the outside casement of this great rampart of iniquity. On! on! "If God be for us, who can be against us?"

(5) Still further: we are here trying to build and organize and keep up a soul-saving church. I mention this last because it is first. I have by argument and illustration in these last six years tried to lead you back, so far as God gave me strength to do it, to the old religion of Jesus Christ and His apostles. I have tried to show you that the meanest cant in all the world is the cant of scepticism, and that you ought to stop apologizing for Christianity since it is the duty of those who do not believe in Christianity to apologize to you, and that the biggest robbers in the universe are those who want to rob us of that grand old Bible, and that there is one idea in a Church that ought to swallow up all other ideas, and that is the soul-saving idea.

"But," you say, "are you not going to pay any attention to those who have entered into the kingdom of God and have really become Christians?" My theory is, the way to develop a man for this world and for the world to come is to throw him chin-deep in Christian work, and if after a man has been drawn out of the mire of his sin on to the "Rock of Ages," he wants to jump back, then he will have to jump, I am not going to stand and watch him! I believe the great work of the Christian Church is to bring men out of their sin into the hope and the joy of Christ's salvation, and then if with all the advantages of this century, with open Bible and the constant plying of the Holy Ghost, a man cannot grow in grace, he is not worth a great deal of culture. We want this a Church set apart for the one grand object of bringing men out of their sin into the hope of the Gospel. There will probably in this coming year be

TWO HUNDRED THOUSAND STRANGERS

seated within these walls. How many of them will you bring to Christ by your prayers and your personal solicitations? Will you bring a score, or will it be a hundred or a thousand? I must tell you that compared with this work of saving immortal souls all other work is cold and stale and insipid. To this one work, God helping me, I consecrate the remaining days and years of my life, and I ask you to join with me in this crusade for the redemption of immortal souls.—*Signs of our Times.*

SERMON PREACHED BY THE REV. MR. MUNZ ON THE OCCASION OF MRS MENGE'S BURIAL AT COIRE ON THE 10th OF SEPTEMBER 1875. *

In memory of our departed sister and for our own edification let us read and ponder the words which we find written in the Book of Revelation, Chapter XII. v. 11:—

“And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.”

Beloved in the Lord!

It is not a beautiful phrase but a word of deep meaning, when we say of those that died in the Lord: they overcame. While in the flesh they fought the fight of faith and suffered, but now they have overcome. We, who are alive, have still to fight and to suffer, but those, that are dead, have overcome. But why do we say of the Dead, that they have overcome? What is meant by this overcoming? Whom have they overcome? By what means have they overcome?

All these questions are answered by the words of our text: they overcame him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto the death. These precious words show us the right way of overcoming in Death.

We inquire first: Whom have we to overcome? Our text answers: they overcame him. According to the context Satan is meant, who is the great enemy of God and man. Satan is certainly our greatest enemy, but he is not the only one. The number of our enemies is very great indeed. Our nearest enemies are those sins which cleave unto us and show themselves day by day. Various sufferings spring from sin, for sin is the perdition of men. Sufferings end in death, for death is the wages of sin. After death cometh judgment; for it is appointed unto men once to die and after this the judgment. After judgment follows eternal condemnation on account of sins which are not pardoned. Against this great army of enemies we have to fight; against inward corruption and the world, against suffering and death, against judgment and eternal condemnation together with the Prince of darkness at their head; all these enemies we have to overcome if it may properly be said of us in death: they overcame.

By what means are we able to overcome? It might seem as if just through death all our enemies are overcome, for after death all fighting and all suffering are at an end. But death does not free us from our first enemy, even from our sins, and therefore also not from sufferings, at least not from eternal sufferings. If we die in our sins, death itself becometh our enemy, for he bringeth upon us new and greater sufferings. If we die in sin, we do not triumph over Satan, but he triumphs over us. We must therefore triumph over Satan before we die if it may be said of us at our death rooms: they overcame him. By what means can we triumph over him? Certainly not by our own strength and wisdom; also not by the wisdom and strength of the world. For the purpose of overcoming Satan we require higher means and greater strength; these are mentioned in the words of our text: They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death.

Three things are here mentioned by which we must overcome.

The first is the blood of the Lamb. Our sins being our nearest enemies must be first overcome and blotted out. But sins are blotted out only by blood, that means by rightful atonement. As in the old Covenant the blood of lambs typically atoned for sin and took it away, so does in the new Covenant the

blood of the Lamb of God actually and rightfully put away sin; to this pointed John the Baptist, when he says: Behold the Lamb of God, which taketh away the sins of the world; of him also Peter witnesseth: Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ as of a Lamb without blemish and without spot. The Apostle John also writes of this blood: The blood of Jesus Christ, the Son of God, cleanseth us from all sin. Yes, it is the blood of Jesus alone which can wash away sins, even the worst of them.

If we are indeed washed, cleansed and sanctified by the blood of Jesus, the wicked one cannot claim us, he has no power over us, he cannot injure nor accuse us; for then it may be said of us: they overcame Him, for they have washed their clothes and made them white in the blood of the Lamb. In order to be cleansed by the blood of Christ, we must put our trust in the Lamb of God and earnestly pray that we be cleansed by his blood; and if we are cleansed, we must take care lest we are again entangled in sin.

The second means, that is mentioned in our text for the purpose of overcoming is: the word of their testimony. This is the word of God, which God testified by His Prophets and Apostles. The word of God is the best weapon for overcoming our enemies. Jesus himself made use of this weapon and conquered by it. He overcame every temptation by the repeated stroke: Thus it is written, and again: thus it is written. When hanging on the cross he made use of God's holy word in fighting his enemies, and his last word was a testimony from God's word: “Father, into Thy hands I commend my spirit.”

We also have received the Sword of the Spirit, which is the word of God, as a weapon, besides the shield of faith, in the Lamb of God, wherewith we shall be able to quench all the fiery darts of the wicked. We must make use of this sword. He that does not use the word of God, does not read nor hear it, but neglects and despiseth it, will never be able to triumph over his enemies, but they rather will triumph over him. Whoever desires to overcome, must honor the word of God, receive it into his heart by faith, and practise it in his Life, and thus make the word of God, as Jesus did, the word of his own testimony. It has an important meaning, when it says in our text: they overcame by the word of their testimony. The meaning is, that by believing the word of God and practising it in Word and Deed, they bore witness to the truth of God's word and thus made it the word of their own testimony. In like manner we must endeavour to make the word of God to become the word of our own testimony by believing it and practising it in our Life. Especially when we are going to die we shall find, that nothing but God's word can give us solid peace and strength. In that trying hour we cannot depend on our thoughts, much less on our feelings; nothing but simple trust in God's word can enable us to overcome.

The third and last means, which is required in order to overcome, is: Love unto the death; they loved not their lives unto the death.

Love unto the death is not love of one's self—not love of one's own life, but just the contrary, it consists in this, that one does not love one's own life, but rather denies it and gives it unto death. But whence this kind of Love? It springs from a higher love, even from love to the Lord and for His sake from love to the brethren. The Lord Jesus himself loved not his own life, but gave it unto death from love to us and in this way He overcame not only for himself but also for us; in like manner ought we to sacrifice our lives for Him and for His and our brethren. By such devoted self-sacrificing love we are sure to overcome. Whosoever loveth his own life and seeks to save it, shall lose it: but whosoever shall hate it and lose it for the sake of the Lord, shall preserve it unto everlasting life.

There is no more beautiful, nor more happy death than the death we die from love to the Lord and from love to the brethren. Whoever dies in this manner, dies well and has overcome. In the writings sent to the seven Churches of Asia Minor in the Apocalypse, most glorious promises are given unto those that overcome. They get to eat of the tree of life and of the hidden Manna; they shall be clothed in white garments, and their names be written in the Book of Life; they are made pillars in the temple of God and receive new Names, yea the Lord will grant them to sit with him on his throne. Therefore, blessed are those that have overcome by the blood of the Lamb, by the word of their testimony and because they have not loved their lives unto the death!

Thanks be to God, that we have well-grounded hope that our departed sister has thus overcome. Yes, she overcame by the blood of the Lamb, in which she trusted, and to which she clung when

dying and of which she testified in her last hour that this was the only support that strengthened her through life in all her sorrows and in every darkness: “Christ's blood and righteousness, my beauty are, my glorious dress.”

She also overcame by the word of her testimony, because she believed the word of God and testified to the truth of it in her whole life and conversation; she also overcame, because she loved not her life unto the death and was always ready to sacrifice it from love to her Saviour, who was all in all to her. Now she has overcome and is happy for ever!

May we also have grace and strength to overcome by the blood of the Lamb, which cleanseth from all sin, and by the word of God, and by that Love, which sacrificeth itself for the Lord and the Brethren!

EFFECTIVE PREACHING.

A CHARACTERISTIC LETTER.

THE following letter from the Rev. Charles G. Finney, exhibits his views as to the kind of preaching which he regarded as effective in convincing men of the claims of religion. It was addressed to Thomas Brainerd (subsequently and for many years a very successful and widely honored minister in Philadelphia), while a student in Andover Theological Seminary. It has never before been published, and is worthy to be printed in letters of gold:

Philadelphia, Oct. 21, 1828.

My Dear Brainerd: Your letter came duly to hand, and afforded me much pleasure. I seize a moment in which to mention a thing or two.

First, be careful amid the various specimens of public speaking which are constantly before you, not to become a copyist. Be Brainerd, or you will be nobody. I have seen many young men spoiled by setting up a model and attempting to fashion themselves after it. In this they fail. In the attempt, however, they spoil themselves by losing themselves under their borrowed manner, and often, to observing eyes, render themselves very ridiculous and disgusting.

Be careful not to suffer yourself to be criticised out of a natural and colloquial style of communication. I cannot speak of Andover particularly as to style and manner, but I am certain that much that is called pulpit eloquence, at the present day, is mere bosh and noise and foppery. I have the greatest confidence in the piety and theology of Andover, but there are three principal defects in the specimens which I have seen from there. Their young men are not half enough in earnest. A hearer would be very apt to catch the impression that they were performing professional duty. This makes infidels, however logically they may reason. Unless they appear to believe their own message, it would be a miracle if others believed it. They are too stiff; there is not enough of nature in their manner. They are not colloquial enough. Their style is too elevated, their periods too round; too much dress and drapery and millinery and verbiage about their preaching. They are, or seem to be, afraid of being called vulgar. They are not understood by the multitude.

I do not mean that these things are peculiar to Andover; they are the common defects of most theological students. The more I preach, and the more I hear others preach, the more I am impressed with the conviction that a prominent reason why preaching produces so little effect, is because it is not understood. Young men are often afraid and ashamed of using common words. From this error stand off wide. Keep clear, or you make shipwreck of your usefulness.

The remark is often made to me, “I never understood preaching until I heard you.” Don't think by this that I mean to make myself a standard. By no means. I only mean to advert to the fact that if a man will be understood, he must dare to be called vulgar. There is another thing, however, of infinite importance to a student of divinity, I mean a spirit of prayer.

I am convinced that nothing in the whole Christian religion is so difficult, and so rarely attained, as a praying heart. Without this you are as weak as weakness itself. With it you are irresistible. This would be thought a strange remark by some, and to savor strongly of fanaticism. But, I tell you, before the millennium comes the Church will have to turn over a new leaf, and take a new lesson on the subject of prayer. You remember this! When I think how almost certain you are to lose what of the praying spirit you ever had, and come out of the Seminary very wise, but very dry, and go about your work without unction and life and spirituality, I am distressed; and could I raise my voice with sufficient strength, you would hear my cry, “Beware! Lay down your books and pray!” Frequent seasons of

[* Mrs Carolina Friederica Menge was the eldest daughter of the Rev. Paul Kind of Coire, who at the great age of 93 now survives her; she was born on the 21st of March 1819. Being anxious to go out to India as a Missionary she was in 1846 invited by “the Scottish Ladies' Society for promoting Female Education in the East,” to come over to Edinburgh and pass through a regular course of study in order to qualify herself as an English Teacher in girls' schools. On the 14th of June 1849 she was married in Bombay to the Rev Charles Cesar Menge of the Church Missionary Society whom she greatly assisted in his Missionary labours at three different stations for 21 years. In 1870 she returned to Europe accompanied by her husband, and although she could not engage in any direct Missionary work she assisted the Ladies' Missionary Society by attending working parties, and encouraged others to take an interest in the spread of Christ's kingdom at Home and Abroad. When there was a prospect of her going out again to India last year she was very glad to go and die in the Mission field if it should be God's holy will. She was however providentially prevented from going out again. Having suffered much at Stuttgart this year for months together from low fever, cough and general debility the medical man ordered her to go to Switzerland for change of air. She died at Coire, her native town, in consequence of a rapid decline on the 8th of September 1875.]

secret prayer are, in my own mind, wholly indispensable to the keeping up an intercourse with God.

Let me say again and again, if you lose your spirit of prayer you will do nothing, or next to nothing, though you had the intellectual endowments of an angel. If you lose your spirituality, you had better stop and break off in the midst of your preparations, and repent and return to God, or go about some other employment, for I cannot contemplate a more loathsome and abominable object than an earthly-minded minister. The blessed Lord deliver and preserve his dear Church from the guidance and influence of men who know not what it is to pray!

Yours in the best of bonds,

—Evangelist.

CHARLES G. FINNEY.

THE HIGHWAYMAN AND HIS LIFE-LONG REMORSE.

On a dark and dreary night in a lone Canadian forest, a solitary traveller was picking his way cautiously along, when, from a thicket, a man sprang out upon him, armed with a heavy club. A short struggle ensued, in which the traveller was overpowered and killed, and while his bleeding body lay a senseless heap by the roadside, his assailant, having secured the pocket-book, for the contents of which he had committed this terrible crime, was hurrying as fast as possible from the scene.

Not till the morning light, when he had placed a long distance between himself and that dreadful spot, did he stop to open the pocket-book. Imagine his dismay when, instead of the twenty pounds which he confidently expected to find there, he found only a shilling. The murdered man had had a cheque cashed, it was true, but had paid the money directly out again, and the poor wretch had sent a soul into eternity for a single shilling.

Years after he returned to that vicinity, seeking work, a quiet, gray-haired, sad-looking man. No one had ever suspected him of the crime, but the most casual stranger seeing that man said, "He must have a more than ordinary history," such a hopeless sorrow was in his eyes, such a weary, remorseful despondency shewed itself in every look and movement. Through one season he remained in the neighbourhood as a farm labourer, making few acquaintances, but impressing all alike that he bore no common mental burden.

That burden of a lifetime was discovered a few months later from his death-bed confession. That hour wrung from his lips a full confession. He did not in the outset intend to kill the man, only to stun and rob him, but the resistance was so determined that he struck more and heavier blows than he at first intended. His look of hopeless misery was at last explained.

Alas! how many have sold their souls for as paltry a thing, wrecked their happiness for time and their hopes for eternity, for what they imagined was a treasure, but when in their grasp, they found it only a bubble and a cheat. No wonder that remorse is stamped on so many brows, remorse that the life which can be lived but once has been worse than wasted by some wanton act, the bidding of some lawless passion. Be it pride, or lust, or avarice, or hatred, or any other in the long dark catalogue, a lifetime of remorse, as well as an eternity of misery, may be the price paid for yielding to sin.—*Signs of our Times.*

TELEGRAPHIC NEWS.

Paris, November 11th: The Assembly has adopted the system of voting by arrondissement with a majority for Government of 31 votes.

London, 11th: A reinforcement of the 9th and 6th Foot has been ordered to prepare to join the Service Companies via Canal.

Hongkong, 11th: The Commission appointed to enquire into the Margary affair, consisting of Messrs. Grosvenor, Baber and Davenport, left Hankow on the 5th inst. for Yunnan.

London, 13th: The steam ship *Pacific*, bound for San Francisco, foundered after a collision at sea; 250 people were lost.—Mr. Wade has been gazetted a Knight Commander of the Bath.

St. Petersburg, 13th: Three divisions of the Army of St. Petersburg were under orders to be in readiness for service on the 13th inst. All the troops in the south of Russia are ready.

Paris, 13th: The Assembly proposes to raise the state of siege in Paris, Lyons and Marseilles on the 1st of May 1876.—The Government have introduced a Press Bill.

Hongkong, 13th: Major-General Colborne with 11 officers and 800 men, sailed for the Straits in the mail steamer of the 11th inst.

London, 16th: The alarmist rumours that have prevailed relative to the Turkish Question are unfounded, but an

uneasy feeling respecting the attitude of Russia continues to exist. It is believed, however, that the alliance of the three Northern Powers precludes the probability of any isolated action.—Latest advices from Saint Petersburg stated that a tranquilizing article has appeared in the Russian official *Gazette*, which refutes the apprehensions of the foreign press on the Eastern question, and furthermore adds that the good understanding existing between great Powers renders a disturbance of peace impossible.—The Transport *Jumna* has passed the Suez Canal outward bound.—Great damage has been done both in London and the Provinces by most violent storms and extraordinary falls of rain. Vast tracts of country have been flooded, and considerable destruction has been caused on the coast. Many wrecks have been reported.

Belgrade, 15th: The Herzegovina insurgents have defeated the Turks in an engagement near Gatschako, which took place on the 12th inst. 800 Turks were killed and 600 wounded.

Alexandria, 15th: The returns of the Egyptian Budget have appeared, showing the gross receipts to amount to £10,813,000 and the expenditure to £10,796,000.

London, 17th: The following appointments have been gazetted: General John Patton to be Colonel of the 12th Foot.—Lieutenant-General William O'Grady Haly, K. C. B., to be Colonel of the 47th, and Lieutenant-General J. J. Bisset to be Colonel of the 106th.—Brevet—Colonel William Olpherts to be Major-General.—The floods in the Province are partially subsiding.—Mr. John Holker, M. P. for Preston, has been appointed Attorney General, and Mr. Gifford, Q.C., Solicitor-General.—The Kashgar Embassy has arrived at Samara.

18th: The general tenour of the English Press indicates an indifferent feeling with regard to the fate of Turkey, but insists upon the necessity of preserving the present friendly state of communication with Egypt, whilst at the same time maintaining that the neutrality of Persia and Afghanistan must be preserved.

Madrid, 18th: Don Carlos has addressed a letter to King Alphonso offering to conclude a truce, and promising that he will give the support of the Carlist troops to the nation in the event of the Cuban question causing a war between Spain and the United States.

PASSENGERS SAILED.

Per P. and O. Co's Str. *Teheran*, 15th:

FOR SOUTHAMPTON.—Mr and Miss Denis, Miss Lascelles, Mr H Wilgery, Mrs Hall, and Mr J Smith.
FOR BRISTOL.—Mr W Stokke, Mr Kanne, Col and Mrs Waddington, Mr G T Law, Mr Palmer, and Mr Brenning.
FOR VENICE.—Mrs Walker, Mr G B Passer, Mr W Nethersol, and Mr F B Newham.
FOR SUZ.—H E Le de Tisga, Mr H McMaster, and Lieut G Martin.

PASSENGERS ARRIVED.

Per Str. *Utopia*, 12th, from Liverpool, Oct. 16th:

—Capt and Mrs Quin, Rev Mr Gothard, Mrs McGregor and infant, Surg-Major D J Brake, Mr P J Dudgeon, Mrs Hinkson and infant, Mr John E Croft, Miss Courtenay, Mr John C Sinclair, Mrs Wright and infant, Mrs A Cunningham, Mr W R Barker and two children, Mr and Mrs J P Watson, Miss E G Baker, Capt and Mrs Stokes, Dr Gordon Asher, Mr J B Watson, Mr Hair, Mrs Andrew Black, Mrs Spence, Mr Andrew Spence, Miss Annie Spence, Miss Ellen Spence, Miss Grace Spence, Miss Margaret Spence, Mr Bullock, Mr and Mrs H J Thos, and Master Thomas, Mr J Browne, Mr G H Browne, Mr and Mrs Jeffreys, Mr and Mrs H N Corlett, Miss M A Cone, Mr Edgar Hill, Mr O E Wilcox, Mr Geo Noble, Mr E W Brown, Mr W J Brown, Mr Henry Carrick, Mrs Ellen Wright, Mr John Slyn, Mr, Mrs, Miss and Master Hurricumb Chintanon, Mr G Madhewrao, Mr D Nana, Mr and Master Lavery, Mrs Runciman and infant, Master Geo Runciman, Mr Monahan, and Miss Rosina Rebeira.

Per Str. *Strathclyde*, 14th, from London, Oct. 13th:

—Colonel and Mrs Earle and child, Mrs Macdonald and two children, Miss McMitche, Miss Bickelike, Mrs E J Wild, governess and two children, Miss E M Tucker, Mrs Fuller, two Misses Appleton, Mrs Walsh and two children, Mrs G N Cole, Miss Cole, Miss L Cole and child, Mrs Lambert, Miss Leahy, Mrs Denniston, Swincoe, Thorburn, Fergus McIver, J Calder, Lady Ida L w and two children, Mr and Mrs J Dalziel and child, J O Clubb, Miss Rice, Miss Curry, Ward, Ipperley, Miss Ipperley, Miss Greenfield, and Miss Blaney.

Per Str. *Travancore*, 16th:

FROM SOUTHAMPTON.—Mr and Mrs Yule, Miss Yule, Mr and Mrs B Brown, Miss Milford, N McGavin, Carrick, E O'Brien, Miss Thompson, E J Crawford, Surgeon-Major Smith, Mrs Millington, J J McLean, Steele, Miss Reader, Mrs Oldfield and infant, Mr and Mrs A H Benton, Miss Fenwick, J M Ross, J J Watts, Miss Aitchinson, H S Ross, Mr and Mrs Riddall and infant, W Best, Mrs de Sarene, Mr and Mrs Fraser, Miss Wright, G O Ross, Surgeon-Major and Mrs Beaton and two children, Colonel Adye, Miss Taylor, S Hayes, W Waring, Miss Partridge, Mr and Mrs Kenney, Graham and child, C Sepper, Henton, C J Sherriden, Colonel C F Hicks, Marquis of Kildare, and Captain Saunders.

FROM SUZ.—Mr and Mrs W C Plowden.

FROM ADEN.—Miss Moyle and Fitch.

Per Str. *Arabia*, 17th:

FROM GENOA.—Dr and Mrs Harvey, Captain and Mrs Law, Rev and Mrs Murray Aynsley, Mr and Mrs W Spencer and child, Surgeon-Major and Mrs Joneson, Mrs O'Brien, Mrs Mcquoid and child, E M Kellar, Mrs A Birnie, Mr and Mrs Watson, Gibson, Mrs Wright, Lady Meade, Mr and Mrs Wallace, Boyack, Mr and Mrs Groves, Cassin Denetro, Evans, Datta, Mayer, and Etier.

FROM NAPLES.—Mr and Mrs Woodside, Miss Woodside, and Montclair.

FROM SUZ.—Mrs E Macropolo, Ambar, V Hainaki and friend, and Syad Mahomed Awad and child.

Per P. and O. Str. *Thibet*, 18th:

FROM SOUTHAMPTON.—Mr and Mrs Sladen and infant, Mr and Mrs Dr Gardner, W Smith, Miss Roemie, S S Hewson, H Daniell, E R Marriott, J W Marshall, R G Evans, Col H T Waddington, Miss H Brindle, and T H Moon.

FROM BRISTOL.—Mr J B Beatty, Capt H M Pratt, S H Phillpotts, J McCampbell, Mr and Mrs Cleveland, Miss Lester, J P utz, G Cowper, S N Vigors, A H James, Major Luard, H M Walker, H A

Laird, E Lawford, W P Butler, E Broom, G Marston, Dr C Palmer, Dr Baney, B Lergart and Jones.

FROM VENICE.—Mr J G Charles and Lady G Daniell, Mr and Mrs Falcon and infant, Capt A E Downing, Col and Mrs C J Paske, Miss Wood, Col A Fraser, J Druitt, Col C J McNair, Mr and Mrs C Robertson, M Melville, Mrs Pottinger and sister, Major T B Bartholomew, Major E T Thackeray, Mr and Mrs J H Latham, C Beard, O Weylandt, R Hughes, J Westlake, Major E T Berkeley, Col H Forbes, R H Chetham, H Will, E Cordeaux, and Mrs Worgan.

FROM SUZ.—Mr Burgalat and Mr Woeckof.

FROM GIBRALTAR.—Mr Xavier Henriques.

Domestic Occurrences.

BIRTH.

CANARA.—At Cammatipoor, November 18th, the wife of Mr. J. R. Canara, of a son.

MARRIAGES.

DOIG-BERNARD—November 6th, at Kurrachee, by the Rev. W. Clark, Scope Birdmore Doig, Esq., Executive Engineer, P. W. D., to Ellen Maude, second daughter of Major Bernard, 56th Regiment.

GIRLING-PURVIS—November 13th, at St. Thomas Cathedral, Bombay, by the Rev. F. L. Sharpin, M. A., William Charles Girling, Govt. Telegraph Dept., to Elizabeth Rosalie Purvis.

HUME-DUMBELL—November 13th, at the Cathedral, Bombay, by the Rev. F. L. Sharpin, M. A., assisted by the Rev. T. K. Weatherhead, M. A., Walter F. Hume, Captain 11th Regiment Bombay N. I., to Georgina Howard Dumbell, daughter of G. W. Dumbell, Esq. Belmont, Isle of Man.

DEATHS.

WESTROPP—October 8th, Sara Jane, widow of Major General J. E. Westropp, of the Bombay Staff Corps.

BULLOCK—November 4th, on board the S. S. *Utopia*, between Suez and Bombay, John Bullock, a native of Scotland, aged about 40 years.

HUGHES—At Byculla, on the 10th November, Maria Catherine Hughes, the wife of Mr. W. H. Hughes, G. I. P. Railway, of puerperal fever, aged 26 years.

KEILY—November 8th, at Hyderabad, Sind, the wife, and on November 10th, the infant son, of Lieut J. Keily, P. W. D.

GOODFELLOW—November 14th, at Malabar Hill, Bombay, Claudine Caroline, the beloved wife of Lieut-Colonel W. W. Goodfellow, C. B. E.

SLYNN—November 17th, at St. Peter's School, Mazagon, Mr. John Slyn, late Melter, H. M.'s Bombay Mint.

"BOMBAY GUARDIAN."

Subscriptions received from November 1st to 15th, 1875.

Rev. J. Shaw, Rs. 4-13; B. J. Powell, June 27, 1876, Rs. 8; S. Steele, April 29, 1876, Rs. 9-10; W. Fordham, June 30, 1876, Rs. 7-3-6; Gunner J. Malberry, Dec. 12, 1875, Rs. 2-6-6; R. James, Nov. 1, 1876, Rs. 10; Capt. G. W. Oldham, Nov. 18, 1876, Rs. 19-4-6; O. W. Jones, Oct. 11, 1876, Rs. 9-10; E. D. Sead, 1875, Rs. 10-7; J. D. Wilson, May 6, 1876, Rs. 4-13; Col. Urnston, Nov. 1, 1876, Rs. 10-7; Serjt. Todman, Jan. 1, 1876, Rs. 2; Mr. Ashworth, Sept. 9, 1876, Rs. 8; T. Glover, Dec. 31, 1875, Rs. 2; W. Thorley, Jan. 16, 1876, Rs. 2; Lt. Col. W. H. Beynon, April 5, 1876, Rs. 19-4; Dr. J. H. Condon, April 1, 1876, Rs. 9-10; M. H. Mody, 1876, Rs. 12-14; Corporal Bishop, April 1, 1876 Rs. 4-13.

Advertisements.

HOUSES AT MAHABALESHWUR.

To let from October 15th to February 15th. The undersigned has furnished houses to let from Rs. 45 to Rs. 200 per month. All information desired will be cheerfully and promptly supplied by

PAUL MYATT,

House Agent, Mahabaleshwur.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.

Head Master,—MR. JAMES McDONALD, with Assistants.

Head Mistress,—Mrs. McDONALD.

FORT SCHOOL—51, HORNBY ROW.

Head Master,—MR. A. D. SKEATON, with Assistants.

Head Mistress,—Mrs. SKEATON.

Music Master,—MR. JOSEPH SCHMUCK.

D. C. BOYD.

D. MACPHERSON.

BOARDERS (Boys and Girls.)

are received by Mr. and Mrs. Macdonald, and by Mr. and Mrs. Skeaton.

Bombay, 12th September 1874.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.—The WEEKLY PRAYER MEETING is HELD EVERY FRIDAY EVENING, from 8-30 to 9-30, in the General Assembly's Institution, Kalbadavie. All young men are cordially invited to attend.

A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietor by DADABHOY DRUNJEEBOY, Printer, at the ANGLO-VERNAKULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada, BOMBAY.